



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The faculty of the Graduate School contained no one who was an expert on the religions of China and Japan; consequently the religions of those countries are not embraced in the book. It accordingly lacks just that much of covering the great religions of the world.

As is inevitable in such a composite enterprise the essays are of unequal value. Those on "Primitive Religion" and "The Religion of the Teutons" seem to the reviewer the least successful. Those on "The Religion of the Hebrews" and on "The Religion of the Veda" are very good. The work of Jastrow and Müller is always good. Those on "The Religion of Greece" and "Early Christianity" excel.

The volume does great credit to the University of Pennsylvania.

GEORGE A. BARTON

BRYN MAWR COLLEGE
BRYN MAWR, PA.

CELTIC MYTHOLOGY

Of the three sections composing the third volume of *The Mythology of All Races*,¹ the first (pp. 5-213), on the myths of the Celts, is the work of Dr. J. A. MacCulloch, who is already widely known to students of tradition through *The Childhood of Fiction*, *The Religion of the Ancient Celts*, and numerous special articles in the field of folklore. In *The Religion of the Ancient Celts* the author attacks the knotty problem of elucidating the documents through which glimpses are caught of the religious beliefs of the early Celtic inhabitants of Britain and Western Europe. In the present study, which is designed to supplement the earlier book, Dr. MacCulloch has set himself the scarcely less difficult task of describing "those Celtic myths which remain to us as a precious legacy from the past" (p. 5). The dissertation is liberally annotated and is accompanied by a classified bibliography. It will be useful to the specialist as well as to the general reader because of the large collections of examples of mythological motifs preserved in Celtic manuscripts and printed sources which frequently escape students of popular origins.

Dr. MacCulloch deserves credit for the firmness with which he sets his face against all interpretations of Celtic mythology which are inspired by sun-myths, esoteric druidic cults, and elaborate allegories (pp. 20 f.), but even he does not always resist the lure of theories that

¹ *The Mythology of All Races*, Vol. III, "Celtic," by John Arnott MacCulloch; "Slavic," by Jan Máchal; with a chapter on "Baltic Mythology" by the editor, Louis Herbert Gray. Boston: Marshall Jones Co., 1918. x+398 pages. \$6.00.

border on the fanciful. For example, he repeats the old guess that the account of the strife between the Fomorians and the Tuatha Dé Danann "may . . . represent an old nature-dualism—the apparent paralysis of gods of sunshine and fruitfulness in the depth and cold of winter" (p. 28). Again, Gwydion's successful raid on Pryderi's pigs suggests to Dr. MacCulloch that "like Cúchulainn . . . [Gwydion] is the culture hero bringing domestic animals from the god's land to earth" (p. 98). The myth of one god imprisoned by another on an island, along with his attendants, may, as Dr. MacCulloch thinks, resemble "traditions of Arthur in Avalon . . . or of Finn or Arthur sleeping in a hollow hill" (p. 15), but neither the legend of Finn nor that of Arthur can be taken as indicating that these heroes were ever divinities. The author's leanings are also indicated by his remark that Uther, the father of Arthur, "may be a Brythonic god" (p. 185). He speaks of "Finn's divine descent" (p. 174), and he asserts that Finn and his band "are immortal because they sprang from the ideals of the folk" (p. 160). If by the latter ambiguous giving-out he means that they are immortal in the sense that Robin Hood is immortal, his statement may be accepted, but there is no respectable evidence that either Finn or Robin Hood was ever a god.

In dealing with some of the longer and more important sagas Dr. MacCulloch hardly takes enough account of the conclusions reached in Zimmer's study *Ueber den compilatorischen Character der irischen Sagentexte im sogenannten Lebor na hUidre*, although the work is listed in the bibliography. He does not sufficiently emphasize the fact that some of the more important texts summarized by him, for instance, the *Serglige Conchulainn* and the *Fled Bricrenn*, are not individual myths but more or less clumsy compilations of several versions.

Although the dates of documents used for the study of mythology are not necessarily of prime importance, the period during which a given tradition is recorded may become a factor in determining the relative age of the myth in question. The reader would have felt safer in accepting Dr. MacCulloch's reconstructed myths if the author had more often indicated which motifs are drawn from late and which from early texts. As Strachan has shown, some of the documents contained in manuscripts LU and LL, which Dr. MacCulloch properly assigns to the eleventh and twelfth centuries, were written down as early as the eighth or ninth centuries (*Trans. London Phil. Soc.* [1891-94], pp. 546 ff.; [1895-98] pp. 77 ff.), but neither the text nor the bibliography of Dr. MacCulloch's work shows acquaintance with Strachan's conclusions.

As Dr. MacCulloch observes, "It is not difficult to perceive traces of old ideas and mythical conceptions" (p. 5) in many Celtic texts, but, as he warns the reader (pp. 5, 19), the myths recorded "seldom exist as the pagan Celts knew them." It is to be feared that, even with this warning before his eyes, the author has treated as ancient, conceptions which may be modern, or has treated as simple, matters which are in reality quite the reverse. It should be said once for all that no definitive account of Celtic mythology can be written until a large number of individual problems have been examined and all the evidence carefully analyzed. The *Vorarbeit* for such an undertaking is not yet complete. The traditional view, apparently espoused by Dr. MacCulloch, that the Tuatha Dé Danann, the *síde*, and the dwellers in the over-sea elysium were all originally gods, is open to question. Dr. MacCulloch's attempt to deal with the stories of the Irish Mythological Cycle reveals the confusion which must result when, in the present state of scholarship, an effort is made to find order in the conglomeration of Christian pseudo-history and pagan lore of which the cycle is composed. The amount of pagan mythology in the Mythological Cycle can hardly be correctly estimated until the various extant versions are analyzed and compared. Dr. MacCulloch's account makes large use of Keating, but the author says nothing of Ó Cléirigh's recension of the *Leabhar Gabhála*, which has been partly edited by Macalister and MacNeill (Dublin, n.d.).

The expository and illustrative material introduced by Dr. MacCulloch appears to be rather haphazard. The study would have been more satisfactory had the author either expounded the myths more consistently or presented them without comment. The "tabued grove near Marseilles," which, according to Lucan, even the priest feared to enter at noonday, and the Diana of Autun, "regarded as a midday demon who haunted cross-roads and forests" (p. 12), recall stories of the Slavic Noon-Lady recorded by Laistner (*Das Rätsel der Sphinx*, I, 1 ff.) as vividly as the midday demon of the Septuagint referred to by Dr. MacCulloch. The account of the ball formed by serpents and used magically (p. 14) is nothing but Pliny's version of the ancient and widespread superstition regarding the *bezoar*, or snake-stone (cf. G. F. Kunz, *The Curious Lore of Precious Stones* [Lippincott, 1913], pp. 367 ff.; *The Magic of Jewels and Charms* [Lippincott, 1915], pp. 201 ff.). Pliny's assertion that "no animal or man beside the Gallic ocean dies with a rising tide" (p. 17) is less likely to be dependent upon a hypothetical Celtic faith in an island of the dead than on the common folk-belief that souls go out on an ebb tide.

Dr. MacCulloch's account of recorded Celtic myths is admittedly incomplete. It is regrettable that the deficiency, which may have been due to limitation of space, was not supplied at least by references in the notes. A few random comments, designed to supplement Dr. MacCulloch's discussion in this and other matters, are added below. A valuable collection of myths of the *dinnshenchas* type written down in the Old Irish period is contained in the *Airne Fingein* (ed., *Anecd. from Irish Manuscripts*, II [1908], 1 ff.; trans., *Rom. Rev.*, IX [January, 1918]), but Dr. MacCulloch apparently makes no use of this document. In treating the myths relating to Balor the author overlooks the version of the *Inclusa* given from a popular source by O'Donovan (*F. M.*, I, 18, n. 5; cf. Curtin, *Hero Tales of Ireland* [London, 1894], pp. 296 ff.; *Rev. Celt.*, XXXI [1910], 456, n. 3). The account should be compared with the story of Tuag, summarized by Dr. MacCulloch on page 89 (cf. *Rev. Celt.*, XXXI, 434 f.). Fer Fidail (or Figail), the abductor of Tuag, has been identified with Fer Fí, the elf who causes trouble in the *Cath Maíge Mucríme* (*Rev. Celt.*, XVI [1895], 153, note), but the author says nothing of this fact. The summary of the adventures of Laegaire (pp. 37 f.) is taken from D'Arbois' *Cours* without mention of the edition and translation of the LL version published in *Modern Philology*, XIII (1916), 731 ff. The outline of the Mythological Cycle omits the story of the mysterious tower inhabited by beings "quasi homines." The account as given in Nennius, although incorrectly interpreted by D'Arbois (*Cours*, II, 118 f.), is as clearly mythological as anything in the cycle. To the versions of the text *Do gabail int sída* should be added that found in MS *Stowe* 992 (cf. Meyer, *Cath Finntrága*, pp. xii f.). Among the stories in which Oengus is represented as helping Dermaid and Grainne (p. 66) no mention is made of the *Uath Beinne Etair*, though the tale is given later among the documents of the Ossianic cycle (p. 179). For the *Noinden Ulad* (pp. 73 f.) the author should have used Windisch's edition of the Leinster and Harleian manuscripts (*Ber. über die Verhandl. der königl. sächs. Gesell. der Wissn.*, Phil.-Hist. Kl., XXXVI [1884], 336 ff.) instead of D'Arbois' summary, which admittedly follows neither redaction completely. He also fails to note that a similar story is told to account for the birth of Cálte in the Ossianic cycle (cf. Meyer, *Cath Finntrága*, p. x). The summary of the *Aislinge Oengusso* should have taken account of the analysis of the story in *Modern Philology*, XII [1914-15], 598, 627, n. 2). Dr. MacCulloch attempts to analyze the *Compert Conchulainn* (pp. 82 ff.) apparently without knowing Thurneysen's indispensable edition and

discussion of the tale (*Abhandl. der königl. Gesell. der Wissn. zu Göttingen*, Phil.-Hist. Kl., N. F., XIV, No. 2, 1912) or Meyer's discovery that the name of Cúchulainn's human father is the result of a linguistic corruption (*Miscellanea Hibernica* [University of Illinois, 1917], p. 9 ff.). With Dr. MacCulloch's remarks (p. 141) on the connection between Sualtam and the supernatural world, compare *Mod. Phil.*, XVI (1918), 219, which may have appeared too late for the author's consideration. For the material found in the *Acallamh na Senórach*, of which large use is made, O'Grady's poor translation of a single poorly transcribed manuscript is unaccountably used instead of the standard edition from four manuscripts by Stokes, *Irische Texte*, IV, 1 (1900). Attention is drawn to Giraldus Cambrensis' story of Elidurus and the dwarfs, but nothing is said of the bits of apparently Welsh tradition in Walter Map's book, *De nugis curialium*. To the documentation on the *Scél Muicce Maic Dá Thó* (pp. 125, 145) should be added a reference to the version printed by Meyer (*Hibernica Minora*, pp. 51 ff.). On the episode of the three Ulster champions and the "druidic beasts" from the cave of Cruachan, compare Kittredge, *Harvard Studies and Notes*, VIII, 259, n. 2, where the motif is properly identified, and a large number of parallels from Celtic tradition are collected. The list given above might be considerably lengthened if account were taken of all the recorded Celtic myths omitted or inadequately treated by Dr. MacCulloch.

Probably few students of Arthurian romance will agree with Dr. MacCulloch's conclusions regarding the amount of Celtic mythology incorporated in Arthurian documents. By the Caltophobiacs he will perhaps be charged with claiming too much for Celtic; by their opponents he will doubtless be upbraided for the omission of many romances which show as clear traces of Celtic myth as some of those included, and for failure to take into account numerous recent discussions. He mentions Zimmer, Paris, and Nutt, but he leans especially hard upon the work of Miss Weston, whose authority is cited as to the source of *Sir Gawain and the Green Knight* to the exclusion of Kittredge's important treatment of the matter, although Kittredge's book is included in the bibliography. Among the recent studies which might have been used to advantage, the following come to mind at once: Brown, *Pub. Mod. Lang. Assn. of Amer.*, XX (1905), 673 ff.; *Mod. Phil.*, IX (1911), 109 ff., XVI, 385 ff.; *Rom. Rev.*, III (1912), 143 ff.; [Kittredge] *Anniversary Papers* (1913), pp. 235 ff.; Nitze, *Mod. Phil.*, XI, 445 ff.; Gertrude Schoepperle, *Tristan and Isolt*, 2 vols., 1913; Laura Hibbard,

Rom. Rev., IV, 166 ff.; Lucy A. Paton, *Rad. Coll. Mons.*, XV. Dr. MacCulloch's general conclusions should be checked up by comparison with Windisch's "Das keltische Brittanien bis zu Kaiser Arthur" (*Abhn. der königl. sächs. Gesell. der Wissn.*, Phil.-Hist. Kl., XXIX, 1912). Dr. MacCulloch almost entirely disregards the question of Celtic mythology in the Breton lays and the popular ballads (cf. *Rev. Celt.*, XXXI, 413 ff.; *Mod. Phil.*, XII, 585 ff.).

In the second section of the volume under discussion (pp. 221-314) Professor Máchal gives a clear and concise account of the myths of the Slavs, with a minimum of comment. The English translation is by Professor F. Krupicka. Since the notes were added by the general editor of the series, the author cannot be held responsible for their accuracy or completeness.

The final section (pp. 316-30), on Baltic mythology, is also by the editor.

TOM PEETE CROSS

UNIVERSITY OF CHICAGO

A TREATISE ON REST DAYS

This book¹ is an enlargement and elaboration of an article published in 1911 under the same title, and, as the author himself states in the Preface, "differs from its predecessor chiefly in providing a more extensive collection of the relevant data."

The origin of the Sabbath is a much-discussed question, and Professor Webster, by gathering together data relating to seasons and days of rest or cessation of labor among various peoples in different regions and periods, endeavors to establish a certain evolutionary tendency.

A survey of the evidence to be submitted indicates that the sabbatarian regulations have arisen chiefly, if not wholly, as pure superstitions, the product of an all-too-logical intellect or of a disordered fancy. In the last analysis they are based primarily on fear. . . . They find their clearest expression in the taboos, or prohibitions, first noticed among the natives of the South Seas, but now known to exist in many other regions of the aboriginal world. It is highly probable that the origin of some of the communal regulations is to be sought in the taboos observed by persons at such great and critical seasons as birth, puberty, marriage, and death. Comparative studies have indicated how numerous are the prohibitions which attach to these times of high solemnity and significance, and it is reasonable to suppose that, with the deepening sense

¹ *Rest Days: A Study in Early Law and Morality.* By Hutton Webster. New York: Macmillan, 1916. xiv+325 pages. \$3.00.